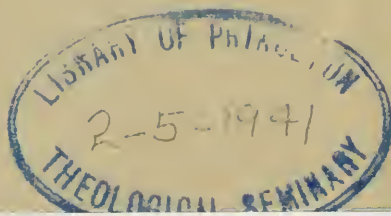


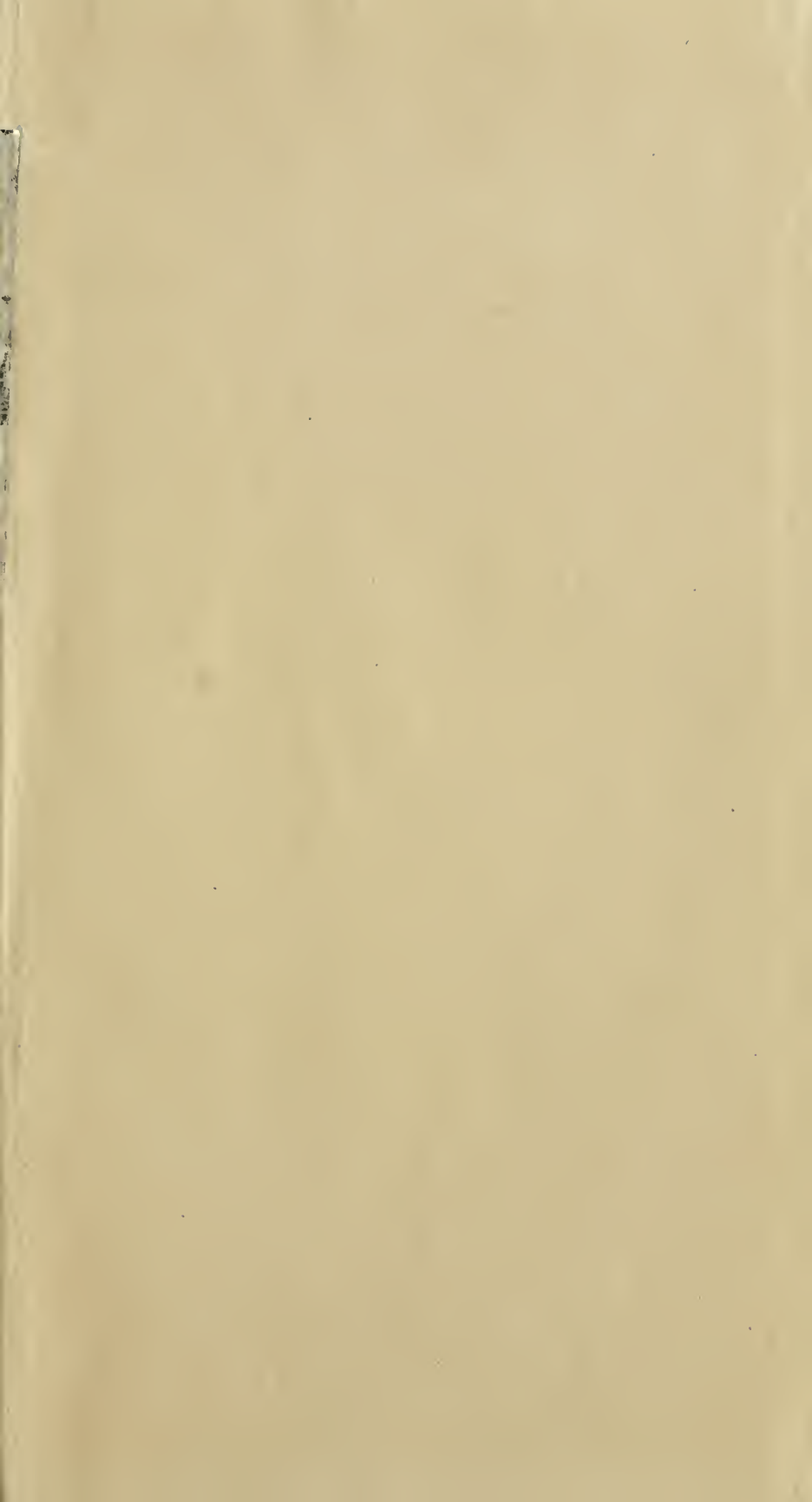
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Hay, Alexander Rattray.


Penetrating South America's
darkest part



PENETRATING SOUTH AMERICA'S
DARKEST PART.



ONE OF OUR TERENO INDIAN SCHOOL-BOYS IN DANCE DRESS.



PENETRATING SOUTH AMERICA'S DARKEST PART

**BY
ALEX. RATTRAY HAY.**

With Fifty Illustrations.

INLAND-SOUTH-AMERICA MISSIONARY UNION

EDINBURGH: 18 Westhall Gardens.

NEW YORK: 113 Fulton Street.

LIVERPOOL: Oakland Ho., Oakfield.

TORONTO: 274 Bathurst Street.

“INLAND SOUTH AMERICA
IS CALLING.”

Inland South America is calling,
Giant heart of need and pain,
In the last great continent incognito,
Wherefore should she call in vain?

Does the Saviour see her children dying,
In a land so far away?
Yes He sees, and bids us hasten unto them,
With the Word of Life to-day.

Inland South America in darkness,
Paraguay, Peru, Brazil,
Venezuela southward to the Argentine,
What mighty need to fill.

Inland South America is dying,
Listen to the Red man's wail,
Like a winding sigh among the palm trees tall,
Yonder on the Indian trail.

Inland South America is waiting,
Waiting for the dawn of day,
Indians and others for the Gospel light
Let us go, or give, or pray.

John Hay.

FOREWORD

BY

Sir ALEXANDER R. SIMPSON,

M.D., D.Sc., LL.D.

I N the thought-compelling volume which Robert E. Speer, D.D., wrote as the result of his investigations made in the interests of the Student Volunteer Movement into the educational and religious conditions in South America, he indicates (*South American Problems*, p. 256), "that Great Britain has £555,142,041 capital invested in South America, and that her dividends from this investment in 1909 were £25,437,030." He asks, "Can a nation conscientiously . . . draw a stream of national wealth from these lands and contribute to them no moral or spiritual treasure, or next to none?"

This little book sets before us the brave and believing effort made by a small group of our fellow-countrymen to repay with spiritual things a fraction of the debt we owe Southern Americans

for their secular things. In lucid fashion it explains the sphere of labour and the conditions calling for missionary effort, and gives interesting sketches of the pioneer work that has been undertaken, and the encouraging results that have already been achieved. It is a well-told story that was well worth telling.

I note that one of the Republics into which my friend, Mr Hay, and his comrades are carrying The Good News is that of which Dr Speer says "it is one of the oldest and yet least advanced of the republics," and again, "at the bottom of the list educationally comes Paraguay." Perusal of the following pages should lead many to take a lift of the work in this needy and promising field of missionary enterprise.

A. R. SIMPSON.

PREFACE.

HAVING spent the first nine years of my life in the midst of pioneer mission work among the wild and simple children of the forest in the interior of South America, and retaining vivid recollections of the people, and their country, and the manner in which they were lifted from barbarism and heathendom to civilization and Christianity, I must ever have a peculiar interest in the destinies of the long-neglected peoples of that continent. This interest, and my knowledge of the need and of the possibilities, will, I trust, be a sufficient apology for presenting, as briefly as possible, an account of what I have witnessed of the struggles and successes of a pioneer effort initiated by my parents to carry the Gospel light into the darkness of Inland South America.

A. R. H.

Part I.

INTRODUCTORY
NOTES.

INTRODUCTORY NOTES.

I. The Peoples of South America.

THE inhabitants of South America may be divided into three main classes: the Indians, descended from the early possessors of the soil; the Latin Americans, descended from the Spanish and Portuguese conquerors; and the immigrants. In addition to these, there is also, in Brazil, a considerable Negro element, which was introduced in the days of slavery.

Between the first two classes there is no distinct division, the one having, to a considerable extent, merged into the other through intermarriage. Only in the cities of the coast and rivers are to be found those who at least call themselves pure descendants of the conquerors. As we advance inland the predominance of the Indian soon becomes marked, civilization rapidly gives place to semi-civilization, and that again is superseded by the most primitive conditions of savagery as we penetrate into the unexplored haunts of the pure wild Indian in the interior.

The pure blood Indians readily divide

into two classes: the Incas, Quichuas, Aymaras, and other descendants of the great nations, who may now be termed semi-civilized, but whose civilization, prior to the conquest, attained to a remarkably high degree of perfection; and the savage Indians who roam through the great unexplored forest-and-marsh lands of the interior.

The Indians have, from the days of the Conquistadores, been subjected to the greatest cruelty and oppression. They have been exploited, enslaved, or decimated, as best suited the purpose of their conquerors, and justice for them is, to this day, merely a name, with the inevitable result that peoples who were once virile nations have become either utterly demoralised or bitterly hostile, and unapproachable.

Although the population of South America is commonly termed Latin, it is the Indian element that is generally prevalent. In discussing this point a South American writer says:—

“The ruling class has adopted the costume, the usages, and the laws of Europe; but the population which forms the national mass is Quechua, Aymara, or Aztec. In Peru, in Bolivia, and in Ecuador the Indian of pure race, not

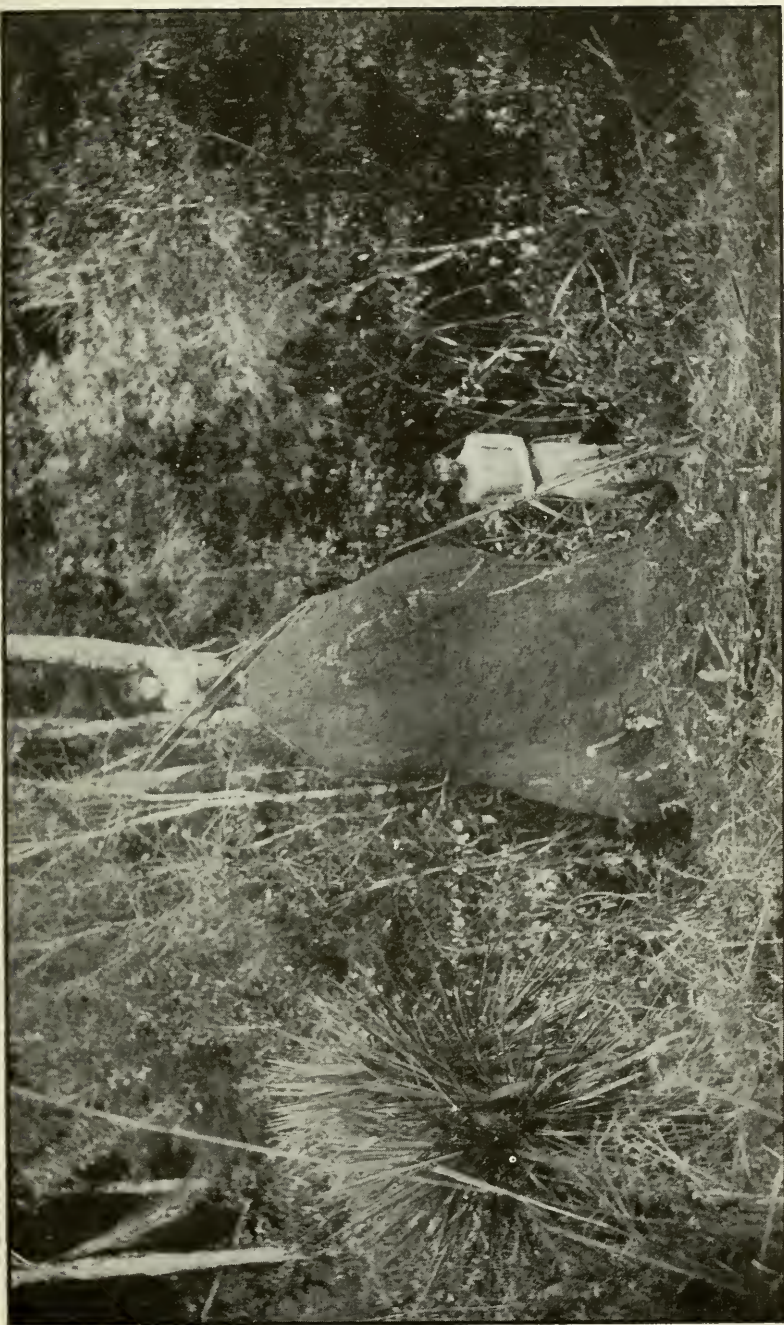


Photo. by John Hay.

FOREST INDIANS AND ANT-HILL.

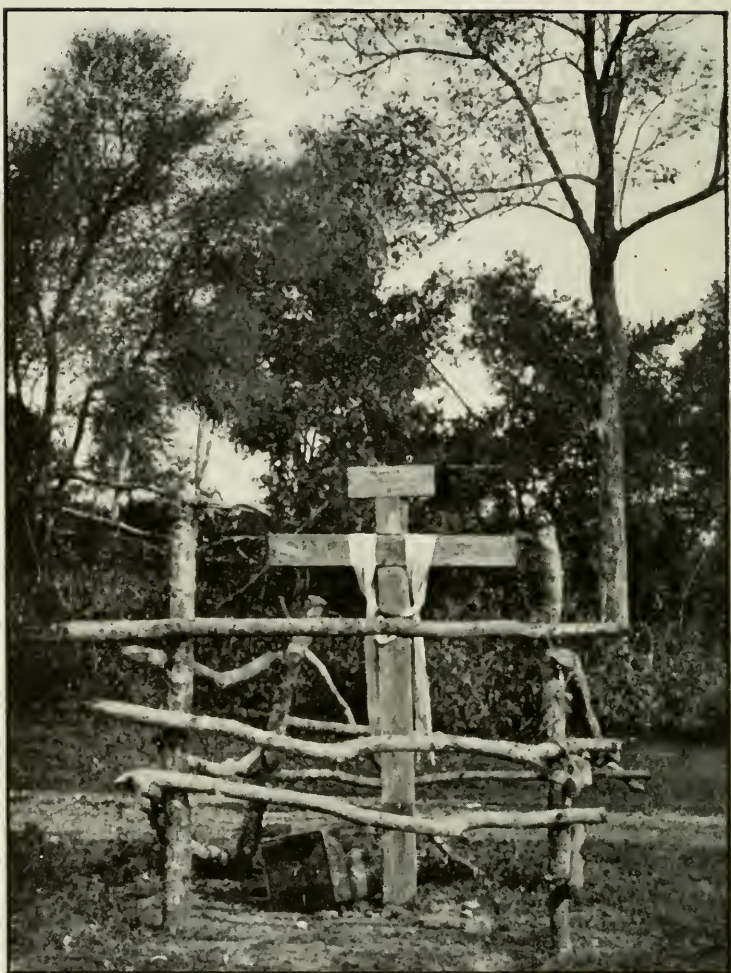


Photo. by John Hay.

PARAGUAYAN HOLY CROSS OR SHRINE.

The Cross is supposed to have miraculous power, and to grow bigger each year.

Note tin at foot of cross on which to place candles, and pebbles which represent prayers.

INTRODUCTORY NOTES

having as yet mingled his blood with that of the Spanish conquerors, constitutes the ethnic base. In the Sierra the people speak Quechua and Aymara; there also the vanquished races preserve their traditional communism. Of the total population of Peru and Ecuador the white element only attains to the feeble proportion of 6 per cent. . . . The pure European element does not amount to 10 per cent. of the population."

2. Religious Beliefs.

Previous to the conquest of South America the beliefs of the Indian peoples were of the simple, animistic character common to the aborigines of both Americas; everything partook of a spiritual nature; animals, trees, mountains, the sun and even the elements being placed in the spirit world, and regarded as possessing a sentient, thoughtful self, a soul. The beliefs of the various peoples were identical in their essence; they differed only in their practice, which varied from the mere domination of the witch-doctor among the most primitive tribes, to the elaborate ritual and organized priesthood of the Inca Worship of the Sun.

To the present day the savage Indians

retain the crude superstitions of their ancestors, and their witch-doctors exercise an influence as great as that which distinguished their brethren of North America, but the Worship of the Sun, and the other beliefs of the more civilized nations have, for the most part, been superseded by the more idolatrous Worship of Mary and the innumerable saints of Rome, modified by many superstitions retained from the former faiths.

That part of the population which is of Spanish and Portuguese descent is nominally Roman Catholic. The men, however, though still more or less under the influence of the priests, have generally become indifferent to religion, and in the very limited educated class materialism has, within recent years, become fashionable.

As a branch of the Church of Christ the Roman Catholic Church in South America is dead : it has no vital power ; it cannot cleanse or uplift ; it is powerless to save ; it brings no peace : most miserable of delusions, Christianity without Christ and without the Bible !

Roman Catholicism in South America is mere paganism. It consists in masses, the repetition of prayers to some patron saint or to Mary, the burning of candles,

the sprinkling of holy water, the paying of money to the priests, indulgences, lotteries, miracles, processions and Purgatory. It has no moral application. Its priests, whose lives should be examples unto righteousness, are too often the leaders in unrighteousness.

South America has been called Christian for four hundred years, but truly the latter state is worse than the first.

3. Striking Facts about South America.

The total population of South America is estimated at 45,000,000.

The pure Indian population is variously estimated at 6,000,000 to 15,000,000.

The number of Negroes in Brazil is given at about 4,000,000.

South America is twice the size of Europe, three times the size of China, sixty times the size of the British Isles.

In Argentina, Brazil, Bolivia, and Paraguay the population is illiterate to the extent of 50, 80, 80, and 90 per cent. respectively.

Fifty years ago Japan was a pagan nation, but to-day there are three times as many teachers, and three times as many pupils in the schools of Japan as

INTRODUCTORY NOTES

in the schools of all South America.

In Brazil, Uruguay, Ecuador, Venezuela, and Paraguay the population is illegitimate to the extent of 18, 27, 50, 58, and 90 per cent. respectively.

Not more than 10 per cent. of the priests are living pure lives.

Speaking generally, there are no doctors outside of the larger towns.

There is an appalling prevalence of disease.

A doctor in Paraguay estimates that 90 per cent. of the people of that country are affected with venereal disease.

Leprosy is very common.

At least 1 per cent. of the people of Paraguay are lepers, and the number is increasing. Nothing whatever is done for them, and they mix freely with the rest of the people.

In 1912 the number of foreign missionaries in Brazil, Paraguay, and Bolivia was given as 244, 22, and 16 respectively.

Within a radius of 100 miles of the I.S.A.M.U. stations at Villarrica and Caazapa in South-Eastern Paraguay there is no other mission work being carried on except at Asuncion and Aregua.

Within a radius of 200 miles of the



A RELIGIOUS CEREMONY OUTSIDE OF A ROMAN CATHOLIC CHURCH.



INDIANS OF PARAGUAY.



PARAGUAYAN INDIAN WOMAN MAKING TWINE.

INTRODUCTORY NOTES

I.S.A.M.U. station at Bananal, Inland Brazil, there is only one other missionary.

Brazil has been longer worked by missions, and has more missionaries than any of the other republics, yet even in Brazil the number of missionaries is terribly inadequate. "The total number of workers, missionary and native (in Brazil), is estimated as 298. Distributing Brazil's 20,000,000 of population among these workers, we have these astonishing figures. Each worker, native and missionary, has a parish in Brazil of 70,000 souls. . . . In China, each missionary worker has 100,000 as his part; in India he has 65,000; in Brazil each missionary (exclusive of native workers) has 112,000. Brazil is almost twice as destitute as India.

"But this is not the most striking contrast. In China, each missionary worker has a parish of about 1100 square miles. . . . The missionary worker in India must cover an area of only 350 square miles, about a third the size of that of his brother in China. The missionary worker in Brazil, however, has a parish of 15,000 square miles, or about the size of Massachusetts, Rhode Island, and Connecticut combined,"* or

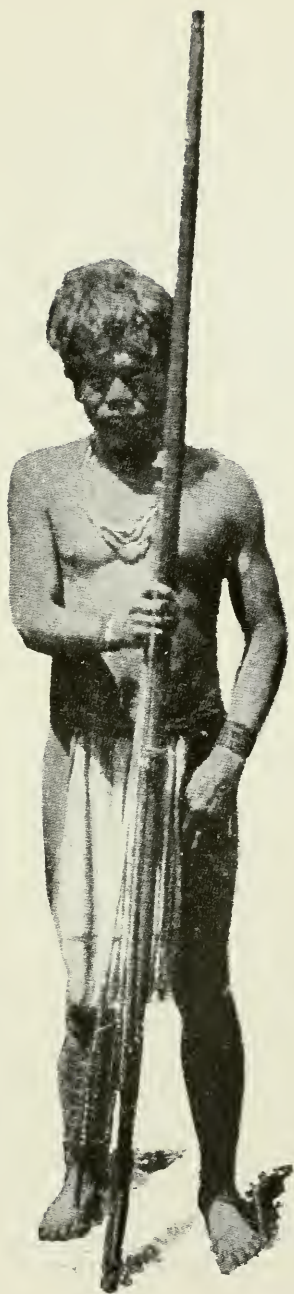
* From "The Evangelical Invasion of Brazil."

equal to half the size of Scotland. If we consider Inland South America, the area of which is over 3,000,000 square miles, we find that each of the 40 missionaries there has a parish of about 76,000 square miles.

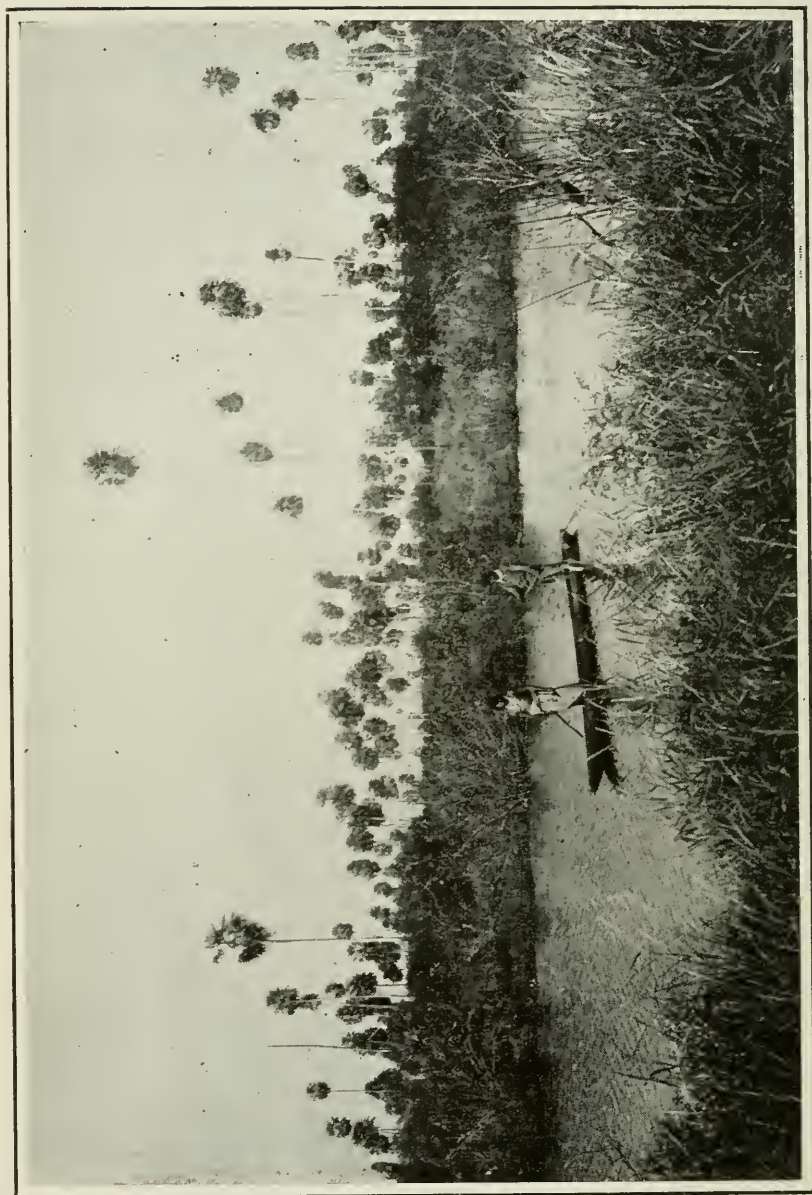
4. A New Factor.

In the Inland-South-America Missionary Union (the I.S.A.M.U.) a new factor with inestimable possibilities has entered into the religious development of South America. The organization of the Union began in 1902 after already existing societies had been asked, and had intimated their inability to undertake the work which the Union is now doing. The I.S.A.M.U. is international and interdenominational. Its aim is:—
 (a) *at home*—to interest Christians of all evangelical denominations in Inland South America as a mission field, and to secure their co-operation:—(b) *on the field*—to evangelise the Indians of Inland South America, and to carry on evangelistic, colportage, educational and medical work among the civilized and semi-civilized peoples of the same region.

“The Word of God commands us,
 A land in need entreats us,
 The love of Christ constrains us.”



FOREST INDIAN—CAINGUA TRIBE.



PARAGUAYAN INDIANS IN DUG-OUT CANOE.

Part II.
IN PARAGUAY—
South-Eastern Paraguay.

SANTA TERESA.

The Forest Indians.

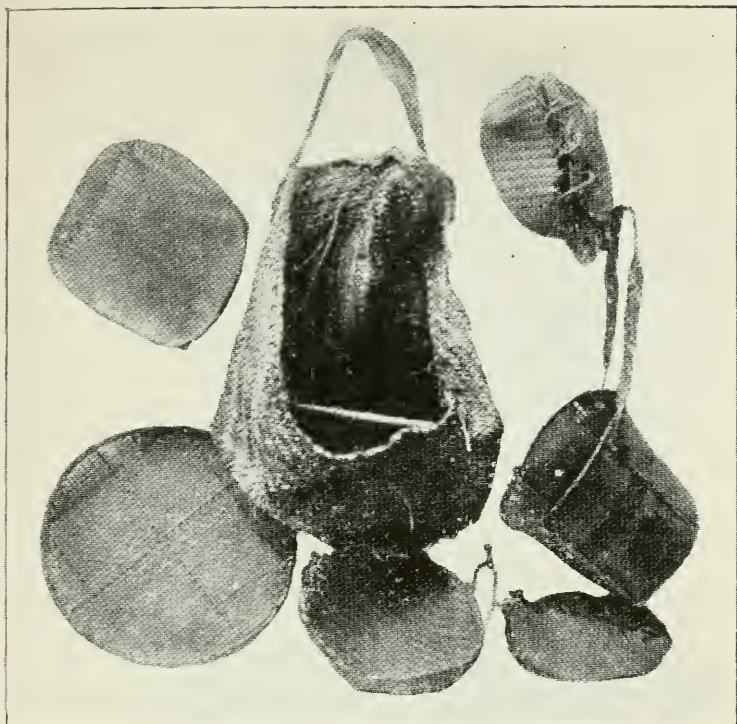
THE INLAND-SOUTH-AMERICA MISSIONARY UNION commenced operations among the people of Northern Paraguay in 1902, with a view to forming a base from which to reach the various tribes of Forest Indians known to be scattered along the eastern side of the republic, but the benighted condition of even the "civilized" inhabitants of the country, considered from a missionary point of view, presented such an urgent claim for attention that, for the first few years, our missionaries could do nothing more than make occasional visits among the Indians, and it was not till 1908 that we were able to place workers in their midst. In 1908, Mr John Hay, the Founder and Director of the Union, accompanied by three of our missionaries, was enabled to take a journey to the south-east for the purpose of locating a suitable position for a mission station among the Indians. The situation chosen was in the locality of Santa Teresa, about three days' horse-back journey beyond

Caaguazu, the nearest point of civilization.

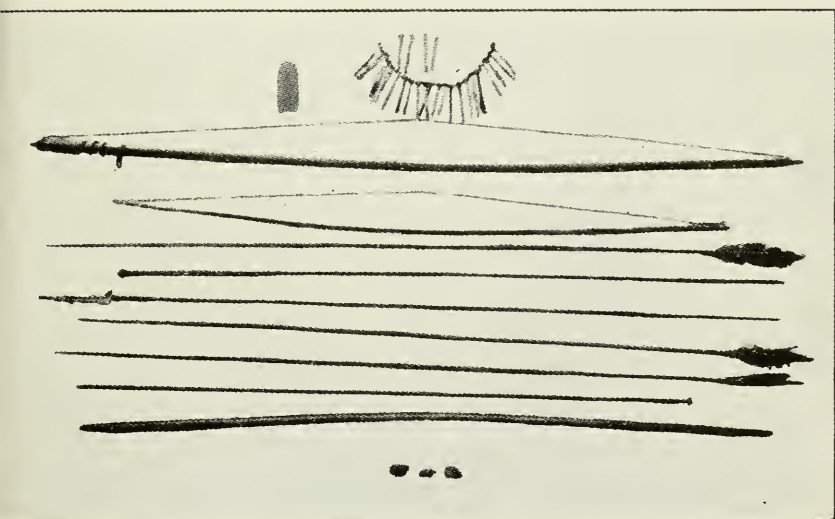
In his diary of this journey Mr Hay gives the following account of his experiences:—

“When we entered the dense forests the Indian tracks soon became impassable for men on horseback. We could no longer ride, and in some places we were obliged to travel barefoot in deep mud, leading our horses as best we could while we stumbled on over the roots of trees and interlacing bamboo creepers.

“Led by a native guide we found the Indians hidden away behind the shelter of almost impassable swamps across which we could not take our horses, amid the most savage conditions, and in great poverty. Some of them had a little maize, but for the most part they appeared to live on wild fruits, roots, reptiles, caterpillars, or anything procurable by hunting and fishing. For clothing they wore only loin-cloths, and bands of women's hair twisted round the legs below the knees and round the wrists. Their faces were painted in curious patterns with some black pigment, and in some cases were mutilated by a hole in the lower

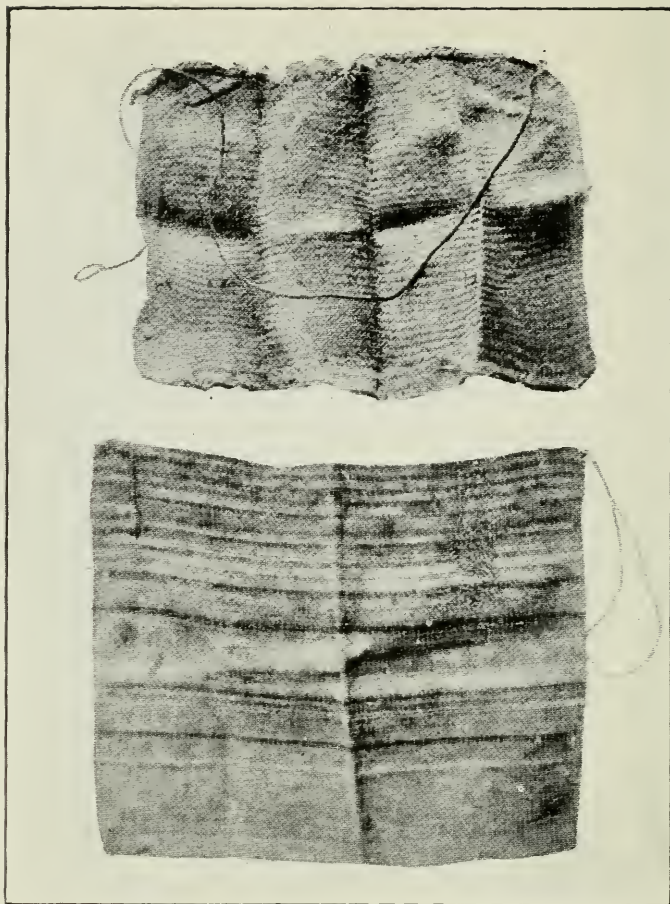


BASKET-WORK MADE FROM REEDS AND CANE—
FOREST INDIANS, CAINGUA AND GUAYAQUI TRIBES.

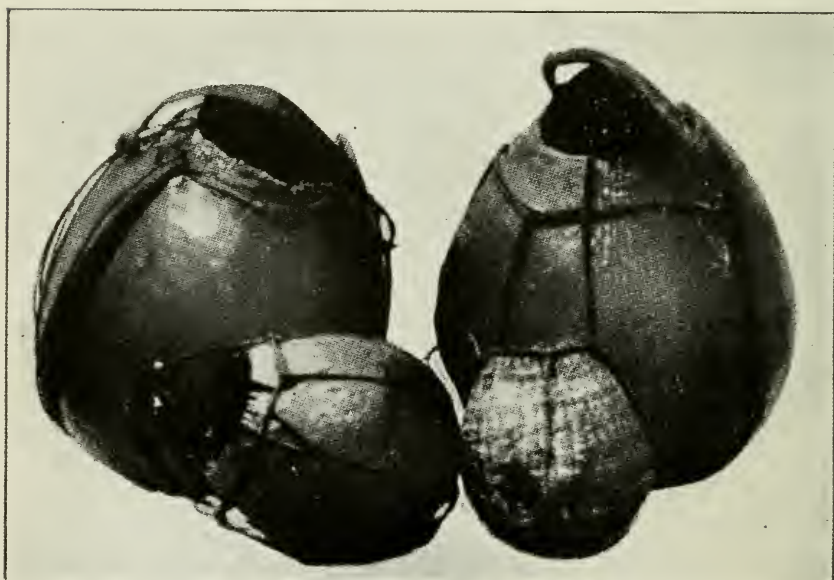


WEAPONS AND TOOLS—FOREST INDIANS, GUAYAQUI TRIBE.

1. Hard-wood Scraper.
2. String of cutting tools made of the teeth of wild animals stuck into the leg bones of birds.
3. Bows and Arrows.
4. Sandstone and Flint Scrapers.



APRONS MADE FROM PALM LEAVES AND FIBRE—
FOREST INDIANS, GUAYAQUI TRIBE.



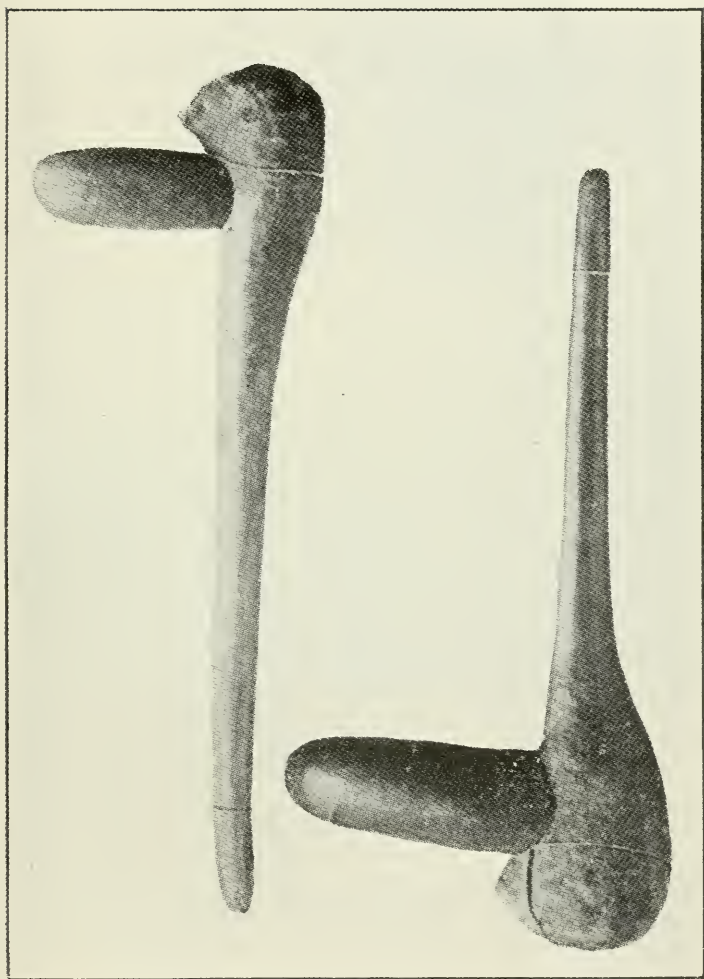
WAX WATER-POTS—FOREST INDIANS, GUAYAQUI TRIBE.

lip, through which a long appendage of resinous gum protruded, hanging down in front of the chin. They were armed with long, powerful bows, from which they can discharge, with deadly effect, arrows pointed with long hard wood barbs. Some of these arrows measure over six feet in length, and they speak with forcible if silent eloquence for the muscular build of the people who use them, especially when we consider that the men are only of average height. Another of their weapons is the stone axe. This they are said to make by inserting a piece of stone into the live limb of a growing tree and afterwards severing the limb with sharp flints and scraping it into shape for a handle when the wood has grown firmly round the stone. My visit was, however, too brief for me to see for myself that they do make their axes in the manner described. We saw also among them curiously made drums which seem to take the place of the gourd rattle used by some of the other tribes to drive off evil spirits. Waterpots were also in evidence, most ingeniously constructed with beeswax built on a basket-work frame of fine cane ; also rude clay

pottery made by rolling the clay between the hands into long lines and building the pot up coil upon coil, kneading the coils into each other as the work proceeds, and smoothing and fashioning the pots with wet fingers till the desired shape is produced, then burning it till it is hard. They had twine also, beautifully made from fine cotton-like fibre, by the process of simply twisting it with the fingers and rolling the strands together on the leg. Some of the women were busily weaving their little loin-cloths on rude square frames made with four branches of a tree firmly fixed in the ground. Indeed, in spite of their miserable condition, they showed many evidences of intelligence and capacity."

Building a Station in the Wilds.

In 1909 an attempt was made to build the first mission station among the Indians, but the health of the missionary broke down, and he had to return home while the work was yet in the initial stage. In 1910 Mr H. Whittington, who had been doing successful work on our station at Horqueta, undertook the task of building the station at Santa Teresa. As



STONE AXES USED IN HUNTING AND IN WAR—
FOREST INDIANS, GUAYAQUI TRIBE.



INDIAN HEAD SHOWING MANNER OF WEARING
LIP ORNAMENT.

no other worker was available he had to labour on single handed for nearly a year before help could be sent to him and the house could be completed.

What it means to carry on such a work alone can hardly be realised by anyone who has not had experience of the South American wilds, and who is not acquainted with the peculiar difficulties of missionary effort among South American Indians. Not only have hardships the most trying to be patiently endured, and difficulties well-nigh insurmountable to be overcome, but the initial stages of work among the Indians in these regions are, unless the missionary has a "vision of the future," unendurable, tangible results being necessarily slow to obtain. The Indians are scattered in very small companies, sometimes merely families, over immense areas; they are constantly moving their dwellings, and always seek the most inaccessible parts of the country for protection from their greatest enemy—the white man; so that the gathering of them together into communities for systematic instruction is a task of very great difficulty.

Such was the situation that confronted Mr Whittington, but nothing daunted

he stuck to his post. There, in the heart of the wilds, he cleared a portion of ground and planted some maize, but the first crop failed largely owing to his inability to give it proper attention in consequence of his having frequently to make the journey through forest and swamp to Caaguazu for provisions.

Winning the Indians.

At the end of 1910 the Union was able to send out the much needed companion to Mr Whittington, and eight months later two others joined the work in South-Eastern Paraguay.

One of the last mentioned workers, the Rev. Daniel Thomas, in his report of the work at Santa Teresa Station during 1912, wrote:—

“The confidence of the Indians in us has been greatly strengthened. . . . We have had many opportunities of helping them, and by kindly treatment we have shown them that we are here to do them good, both spiritually and temporally. At the beginning of the year their supply of mandioca and maize had failed, and they were reduced to eating rats and such wild animals as they could find

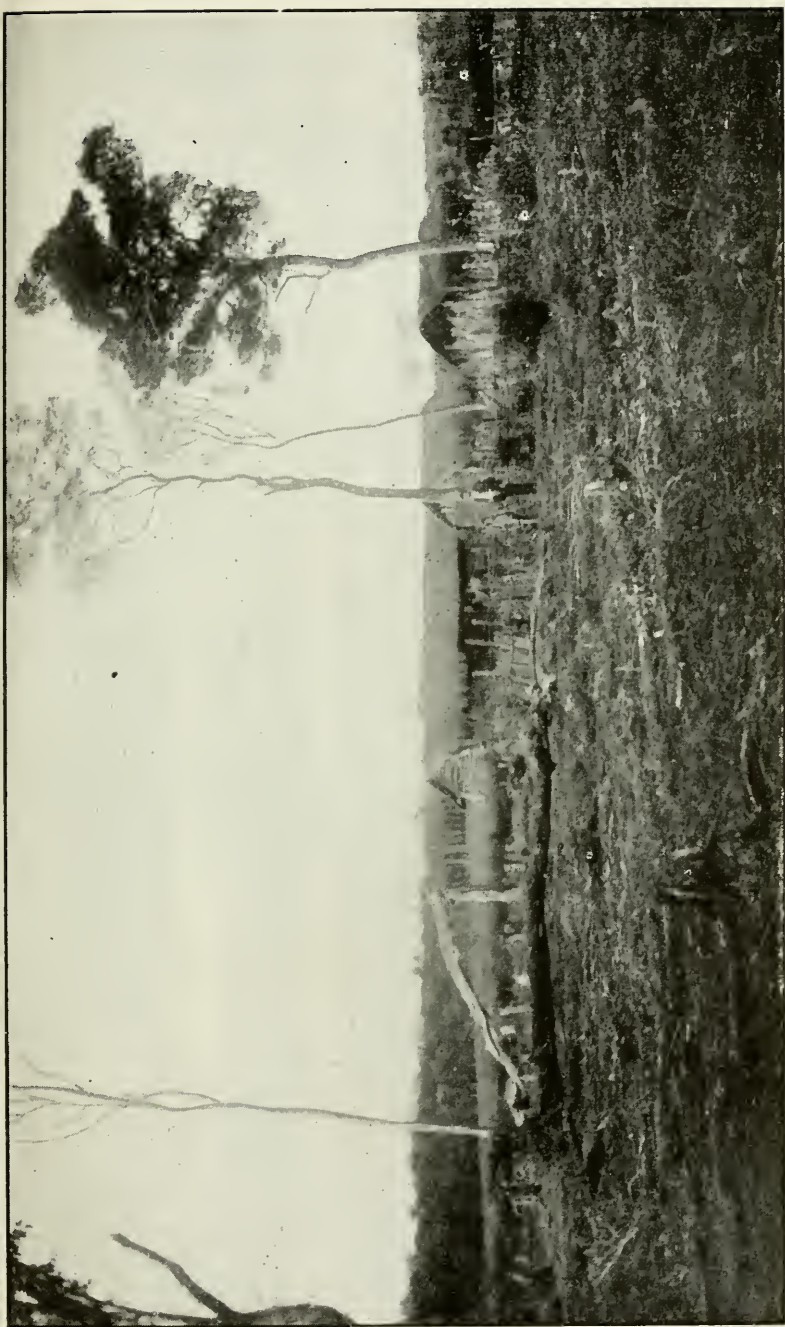


Photo. by John Hay.

MISSION BUILDINGS AT SANTA TERESA.



Photo. by Rev. D. Thomas.

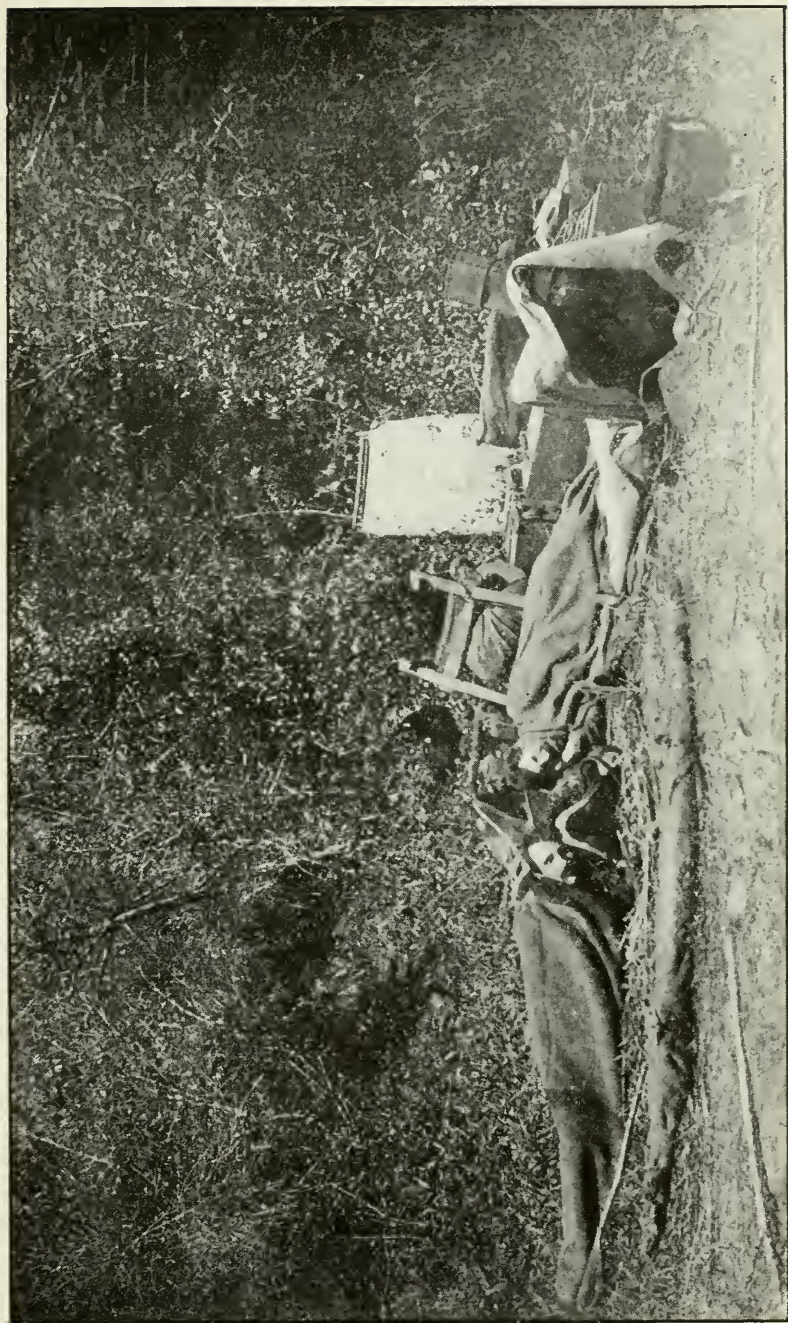
FOREST INDIANS AT SANTA TERESA STATION.

in the forest, and quite a number of them visited the station seeking work. They knew that if they worked for us we would give them food. We managed to give them something to do, and for weeks they remained on the station. At first they were very shy, especially the women, but as they got to know us their shyness wore off, and even the little children began to feel at home with us.

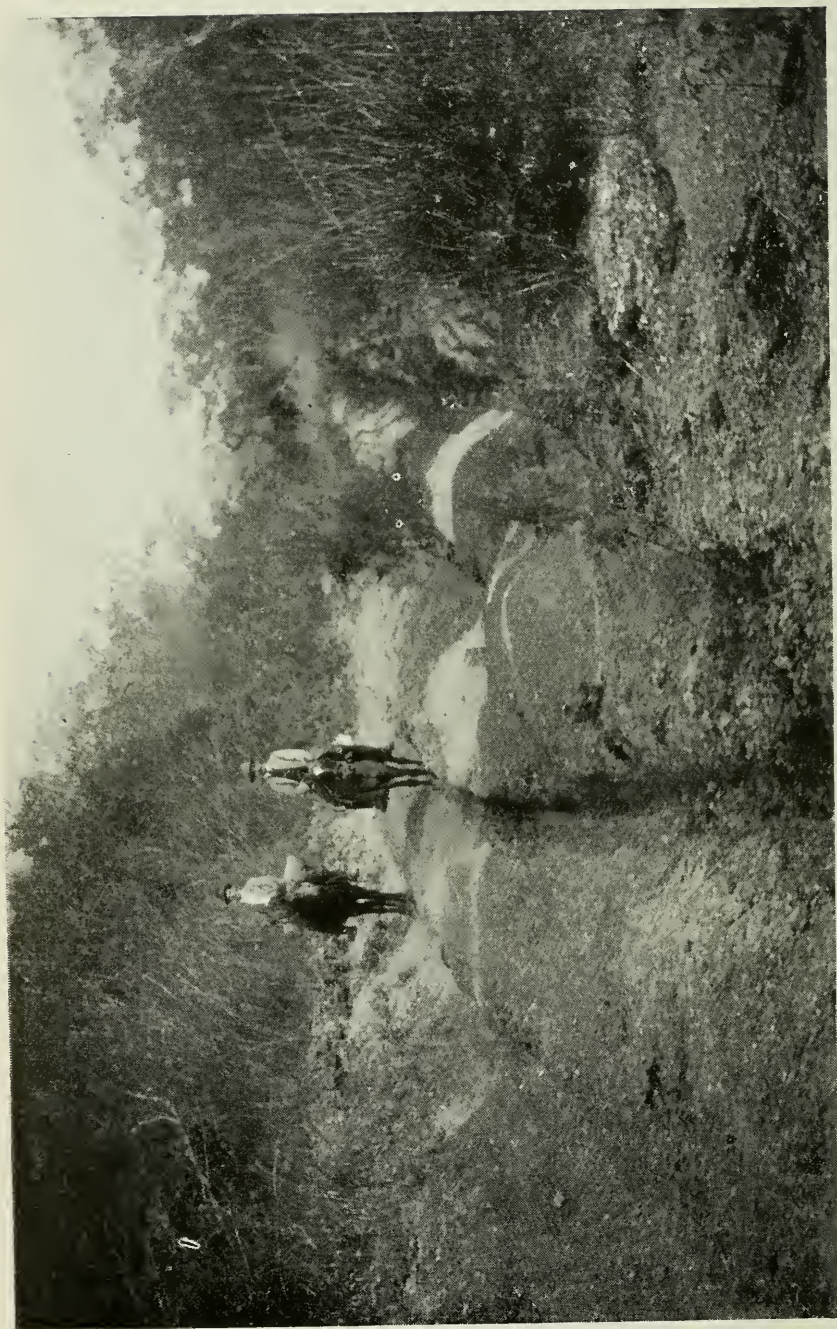
"One day the Indian in charge of the work complained of sickness and asked for medicine. We treated him, and next day he was better. This was the first time that any of the Indians had trusted us so far as to ask for medicine and to take what we gave, and his speedy recovery went far to increase their confidence in us. . . . Although we were much handicapped in not having proper remedies, every person that we treated was healed. Within a week we had quite a number coming to us for medicine, and since then we have treated many more. We always find them willing to take and to do what we tell them. They no longer fear us, and when they come to visit us they feel quite at home and are very friendly. They

often bring their belongings to us and leave them in our care when they go fishing or hunting. When we visit their village they no longer hide their things in fear that we will take them. They seem always to welcome us, and we can go in and out of their ranches with perfect freedom. . . . This personal touch with the Indians affords us many opportunities to explain to them the purpose of our stay among them, and opens a door for the Gospel, which would have remained closed had we not lived amongst them. . . . These Indians are poor and have been long neglected. Their home is in the great forests, and they love to roam and to live far away from civilization. As they will not come to the towns the missionary must go to them if they are to hear of the love of God, and to know the Way of Salvation."

Such was the progress attained at Santa Teresa at the end of 1912. Since then we have sought by such itineration work as has been possible to keep in touch with the Indians, but it has been impossible for us, meanwhile, to have a missionary resident on the station owing to lack of workers. The claims of other



OUR MISSIONARIES CAMPING ON THE ROAD TO THE FOREST INDIANS.



MISSIONARIES ON THE ROAD TO THE FOREST INDIANS.

parts of the field and the limited number of our staff made it necessary for Mr Whittington to depart for the far interior of Brazil to lead the mission party that is opening up our new work among the Tereno Indians, and the Rev. Daniel Thomas has been required, in the meantime, to take charge of the school in Villarrica, but as soon as the number of our workers is so far increased that Mr Thomas can be relieved from the school he will resume his residence among the Indians and continue the work to which he believes God has specially called him, and on which, in spite of its many hardships, his heart is set. When Mr Thomas again takes up his residence among the Indians he will probably be accompanied by a native worker who has been brought to Christ through his ministry in Villarrica.

CAAGUAZU.

Revolution Experiences.

Caaguazu was the base from which the work among the Forest Indians at Santa Teresa was carried on. Though this village was merely a base and was not regarded by the Union as a station, yet very definite work was done there by our missionaries. This will be seen from the following extracts from a report by Mr Whittington:—

“The opening of the year (1912) found us in the throes of a long and devastating revolution, perhaps the foulest that the fair land of Paraguay has ever experienced; when helpless women, whose husbands and sons had been ruthlessly torn from them or had to flee from their homes, hid themselves like hunted deer in the depths of the forest.

“We, in Caaguazu, were far removed from any of the battle scenes, but our danger was none the less on that account. The village was completely isolated, and for a considerable time had neither Chief of Police nor policemen to defend us against the military commissions and bands of lawless



Photo, by John Hay,

GROUP OF REVOLUTIONARIES,



Photo, by John Hay,

REVOLUTION SCENE.



Photo, by John Hay,

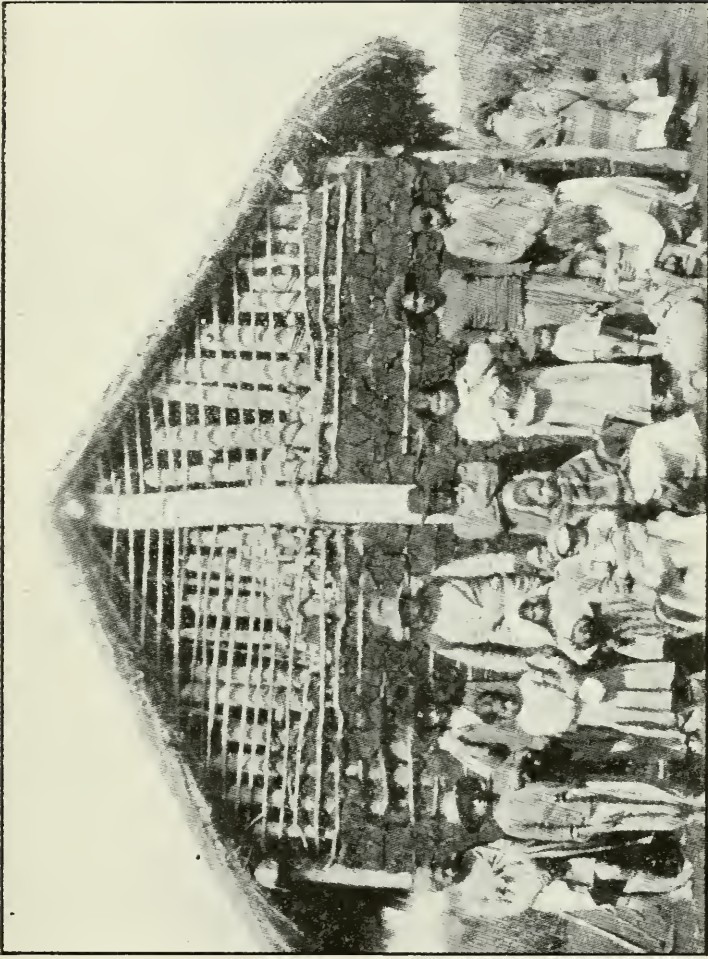
REVOLUTION SCENE.

raiders that were scouring the country in all directions.

“During the latter part of the revolution the strain of the constant sense of insecurity was keenly felt by all. The Mission House became the refuge of many of the women folk, and a repository for all their valuables in clothing, jewellery, money and such like. At one time the Mission House was in danger of being looted. A band of plunderers entered the village, and carrying off such money, saddles, and horses as they could find retired to a place some two leagues away to rest. Knowing that we were sheltering women, and that some of the people had placed their valuables in our care, they planned to re-enter the village and sack the Mission House. We therefore betook ourselves to prayer, our only weapon of defence, and by the good hand of God upon us our enemies were turned aside; their evil purposes were thwarted and we were delivered.

“Perhaps it was good that we were kept busy, and not allowed time to brood over our adverse circumstances and isolation, or to give too much heed to the reports of crime and

outrage that were continually reaching us. Mr M'Intosh was occupied distributing sacred literature, and visiting the people in their homes. My wife and I were kept busy among the sick. All kinds and conditions of infirmities were brought to us by young and old, rich and poor, and God wonderfully blessed our efforts in this branch of the work."

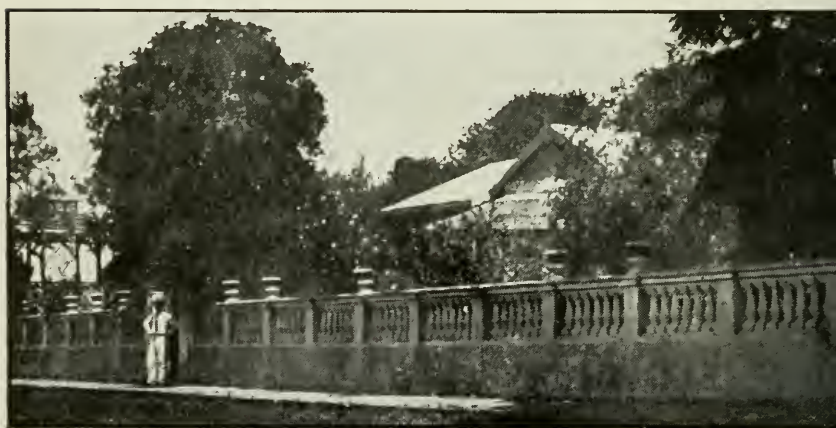


Photo, by Rev. D. Thomas.

A GROUP OF PARAGUAYANS AND INDIANS.



MISSIONARIES VISITING A PARAGUAYAN HOME.



MISSION HOUSE AND SCHOOL, VILLARRICA.

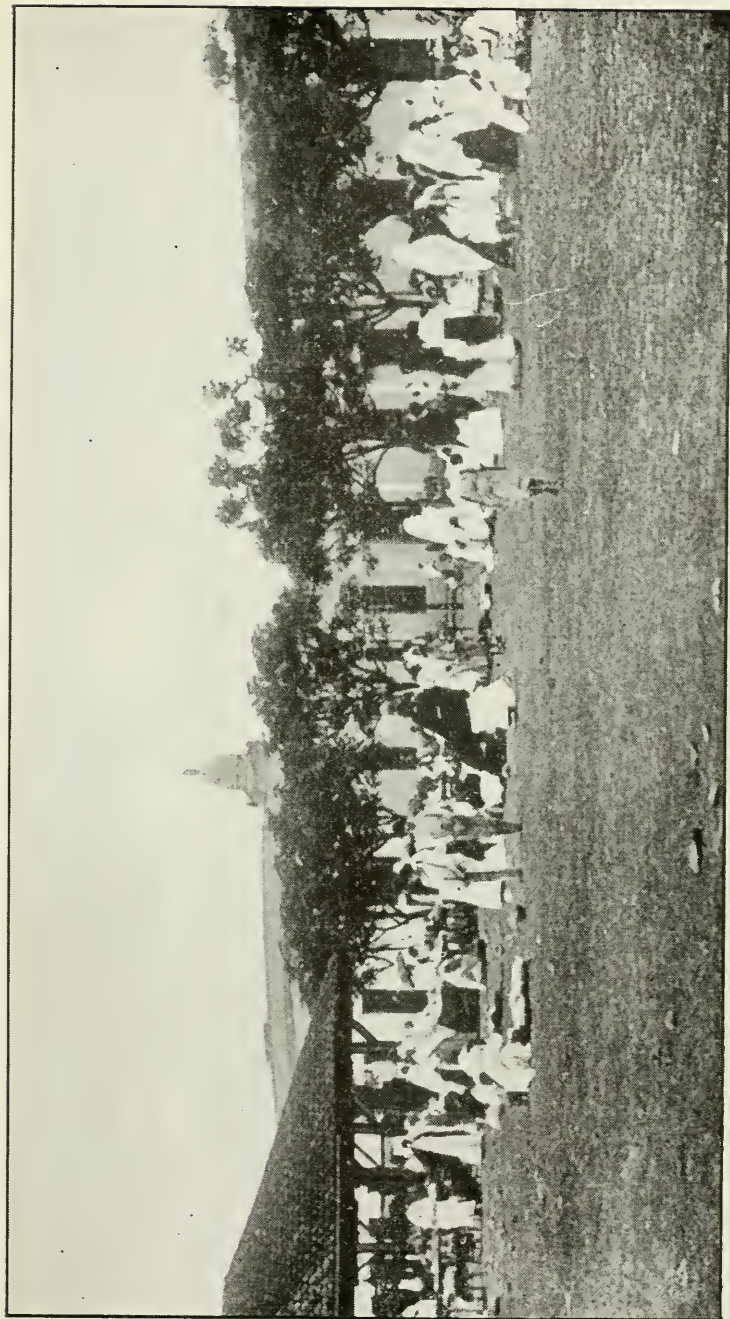
VILLARRICA.

Opposition and Progress.

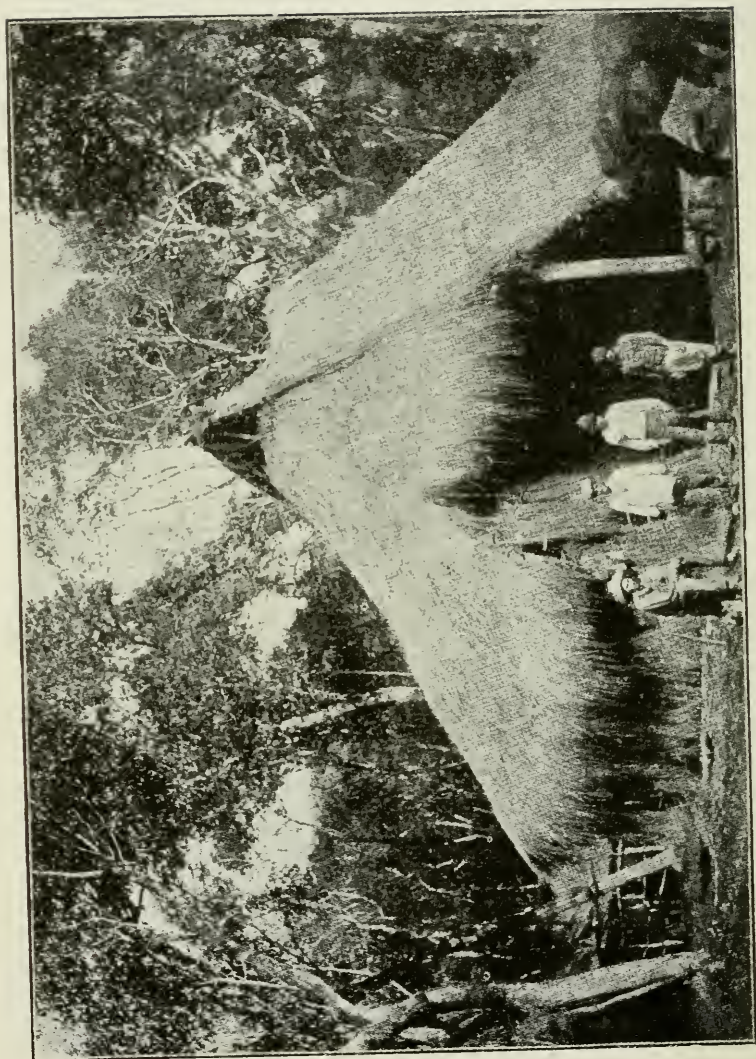
Owing to the development of the railways in the district, Villarrica, which is the third city in Paraguay, has taken the place of Caaguazu as the most convenient base for the Indian work. Villarrica, however, is not merely a base, but is being worked by us as a station. A school for the children of English-speaking people is conducted by the Rev. Daniel Thomas, and mission work, in the form of regular evangelistic services and colportage effort, is in progress among the native Paraguayans. God has been pleased to set His seal early on the work at this station, and already one young convert, who has been witnessing boldly and with acceptance among his people, has entered the service of the Union as a native worker. But here, as in all parts of South America, the success of the missionary means the bitter opposition of the priests, and, as is evident in

the following extracts from one of Mr Thomas' letters, the priests in Villarrica have certainly been stirred to action.

“The Roman Catholic Bishop has told the people that he will be very angry with those who send their children to any of the Protestant schools in the town. The people have also been warned not to read any of the literature that is being distributed, and since this we have seen a great change in the attitude of the people toward us. When we began to distribute the tracts here some months ago the people received them readily and thanked us heartily for them, but now it is quite the reverse. Last Sunday I went out with one of the school boys to distribute tracts. At the first house we called at we were told that they were not Protestants but Roman Catholics. That afternoon we had dozens of refusals. We offered a tract to a man on the road. . . . He began to dance in anger, and brought down his stick in full force across my shoulder, saying he was not going to do anything against the Roman Catholic Church.”



THE MARKET PLACE IN VILLARRICA.



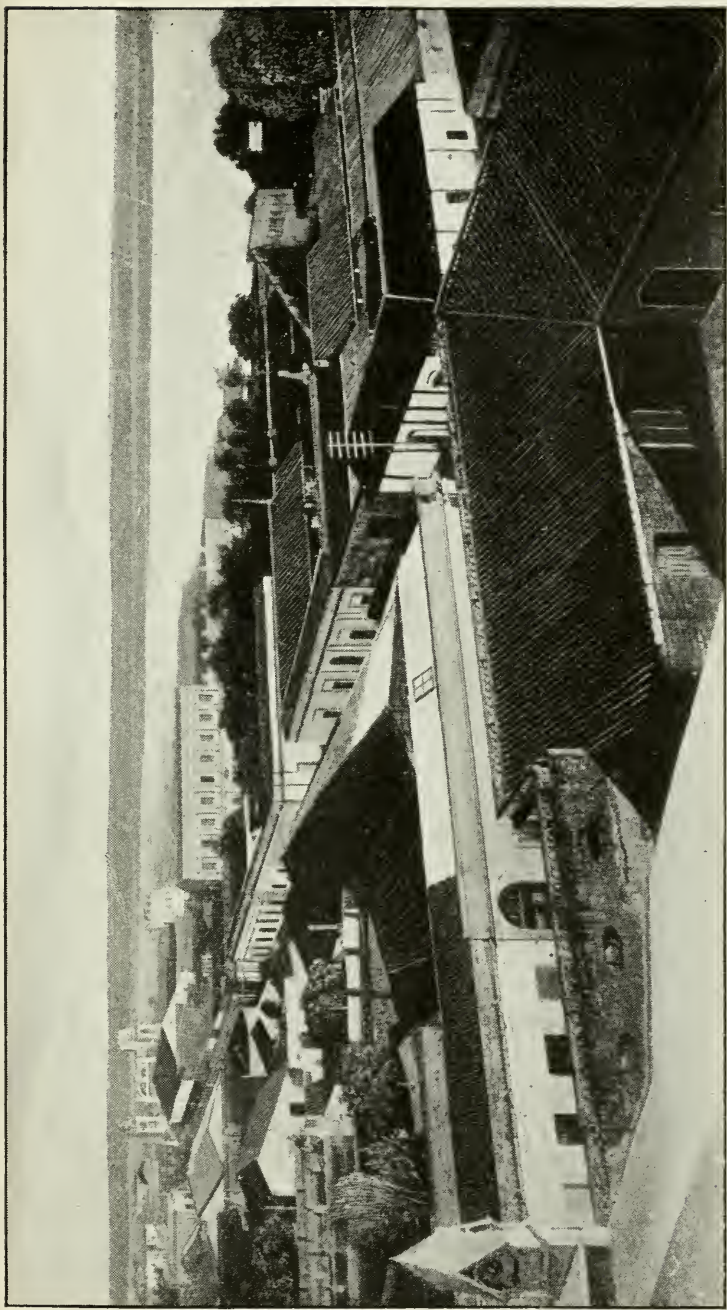
IN THE VERBA FORESTS OF EASTERN PARAGUAY.

Notwithstanding the Opposition.

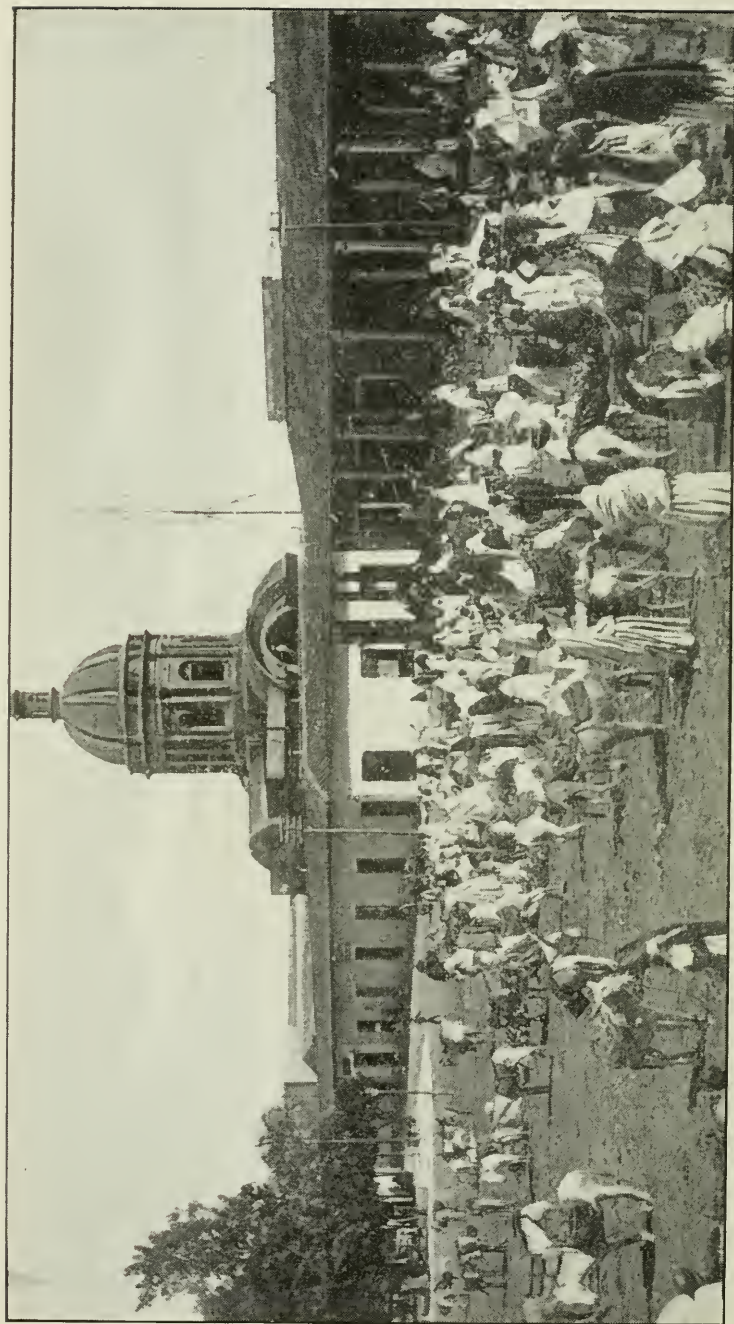
But, notwithstanding the opposition of the priests, the Word of God is finding its way into the homes of the people. Writing of a colportage journey which he took in company with Mr Ross, a missionary neighbour, Mr Thomas says:—"A short time previously the Bishop had been visiting the villages between Villarrica and Ajos, so, as we were following in his footsteps, we did not expect to have much success, however we had a very good time." Before they had gone far they had to return to Villarrica for a fresh supply of literature. At a service which they held at the Australian Colony there was an attendance of nineteen. "Mr Ross spoke in Spanish, and Agustin (the young convert, who is now a native worker) interpreted in Guarani, as many of the people did not understand sufficient Spanish to follow what was being said. For the first time many of them heard the simple story of how to be saved—by faith and not by works. All seemed to enjoy the service ; we certainly did. . . . At this point I had to return to Villarrica for the opening of the school, but Mr Ross stayed a little longer in order that he might

v sit Ajos, which he did in company with Agustin. At Ajos the opposition was very great but the judge was friendly and promised to safeguard Mr Ross as far as it was in his power, but he advised him not to stay there long as his life would be in great danger. Although the opposition was so great several Testaments and Gospels were sold."

"Some time ago, Agustin paid a visit to Paraguari. He spoke to the people of the house he was staying in about their souls, but received very little sympathy; however, he got the woman of the house to promise that she would read the New Testament if he sent her a copy. She received the book, and faithful to her promise, began to read it although she knew it was strictly prohibited by the priest. She became interested and asked a friend if she also would read it, but when this woman found that it was the prohibited book she would have nothing to do with it, and tried to persuade the owner not to read such a terrible book, but she replied, 'Why not? There is nothing wrong or bad in it.' Later on the priest came to know that she possessed a New Testament, and paid her a visit. He wanted her to give up the New



VIEW OF ASUNCION, THE CAPITAL OF PARAGUAY.



MARKET PLACE, ASUNCION.

Testament and to buy another book from him, but this she refused to do, telling him that if he cared to give her his book she would read it and see which was the better. The priest had to return with his book and without the New Testament, which, if he had succeeded in getting it, would probably have been burnt—for God's Word is still thrown into the fire in Paraguay. . . .

This woman's sister, who years ago lost faith in the religion in which she was brought up, has lately confessed herself to be a Protestant. . . . One day she visited one of her sisters and nearly frightened her out of her wits by throwing all the idols out of the house. Agustin said, 'She is just as I was when I was first converted. I wanted to prove to them at once that the religion in which they and their forefathers trusted was not the true religion, and I wanted to force them into the Protestant religion, but I soon found that it would not work.'

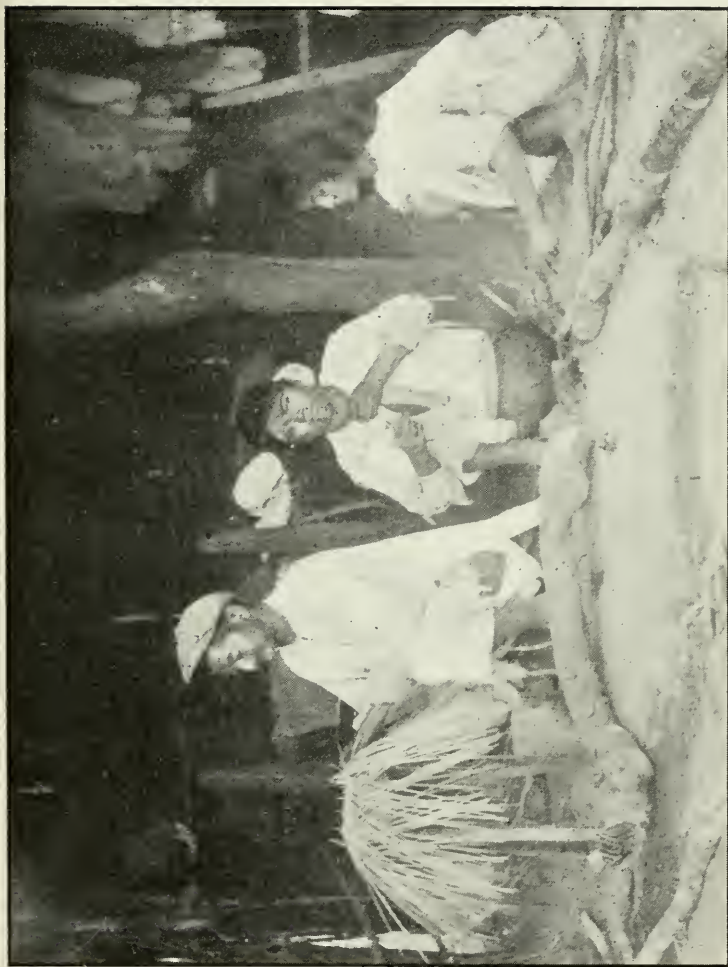
Result and Opportunity.

The result of the school work in Villarrica is most encouraging. Mr Thomas has fostered a strong spiritual atmosphere among the boys, and they are always ready to help in tract distribu-

tion ; some of them even endeavour to tell the way of salvation to the people with whom they speak. When the boys go home to their villages during holiday time, they supply themselves with tracts to distribute among their neighbours, and in this way have done much to scatter the Word.

The lives and testimonies of some of the converts in the district are "a great power for good." Their example has encouraged others to proclaim themselves "Protestantes," and our missionaries are being pressed to open another school in one of the other towns of the district.

The possibilities of the work in South-Eastern Paraguay are very great. Doors of opportunity are opening, but we need men and means to enable us to enter. A most pressing call has reached us in the fact that some six to eight hundred Toba Indians are now being employed in a sugar factory a few miles along the railway line from Villarrica. They know nothing about the message of salvation and we should be able to commence work among them at once. Except in Asuncion and Aregua, and at our own station at Caazapa there is no other mission work being carried on within a radius of a hundred miles of our station



Photo, by John Hay.

PARAGUAYAN PEASANT FAMILY.

1. Man pleating hat from palm leaves.
2. Boy spinning yarn in native manner.
3. Girl roasting Maize.



Photo, by John Hay.

STREET SCENE IN ASUNCION.

SOUTH-EASTERN PARAGUAY

at Villarrica. Indeed, among the scores of towns and villages in Paraguay (which is nearly as large as England and Scotland) not more than half-a-dozen have resident missionaries—"A land in need intreats us."

CAAZAPA

A New Centre of Light.

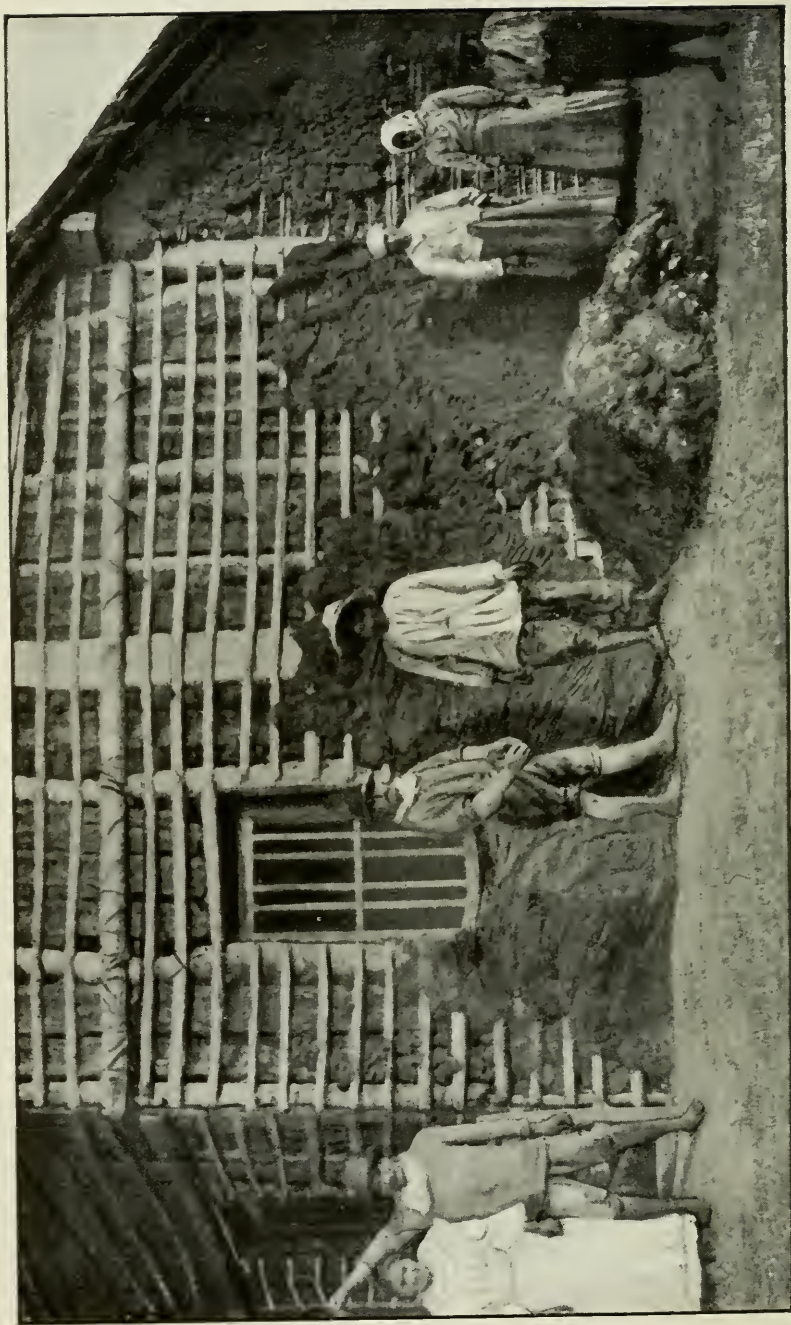
Caazapa has only recently been opened by us as a mission station. It is a town of about 10,000 inhabitants and lies south of Villarrica. At this station a great work is possible, not only in the town itself, but in the villages in its neighbourhood. Let us pray that God may abundantly bless the efforts of Mr and Mrs M'Intosh who are stationed there, and that the people who sit in darkness in Caazapa may indeed see "a great light."



PARAGUAYAN WOMAN WITH WATER-POT.



PARAGUAYAN STREET VENDOR.



MUDDING THE WALLS OF A HOUSE.

Part III.

IN PARAGUAY—

North-Eastern Paraguay.



CONCEPCION AND HORQUETA.

Faithful Service.

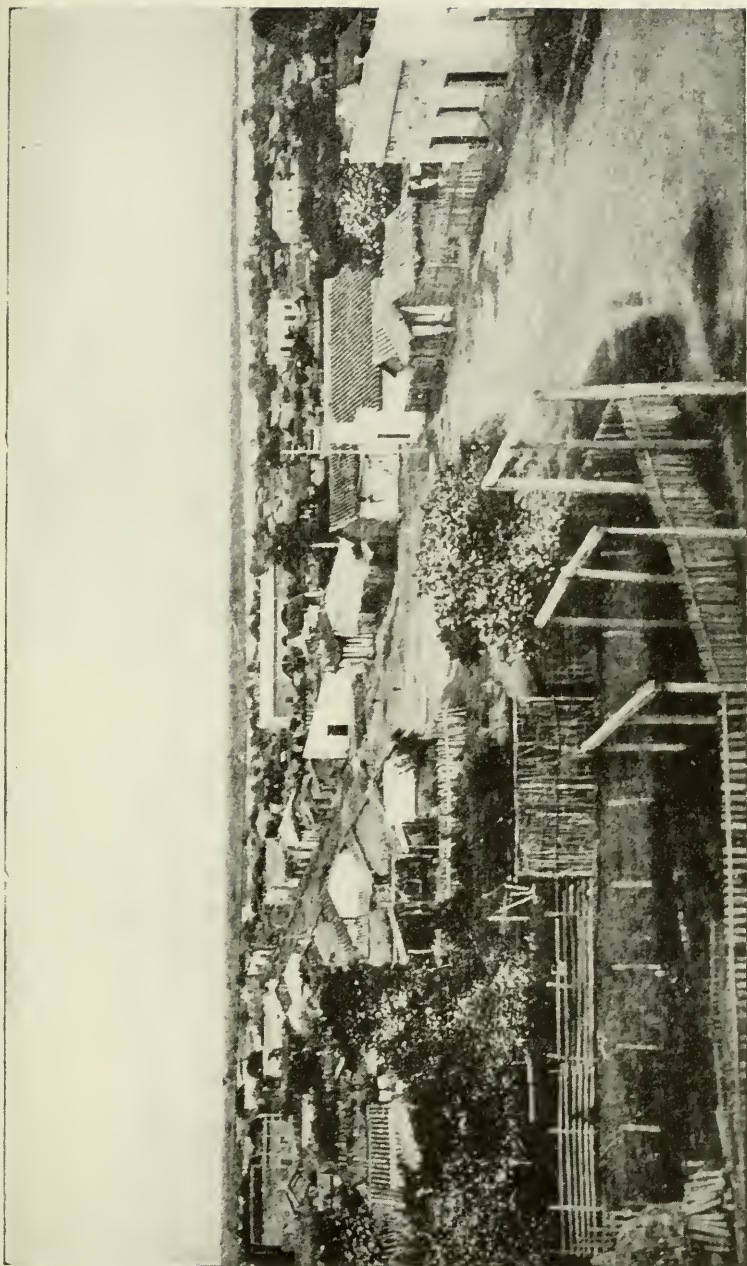
THE work of the I.S.A.M.U. was commenced in Concepcion in 1902. Concepcion is the second city in the Republic. It is situated on the river Paraguay, about 150 miles north of Asuncion, the capital, and has about 14,000 inhabitants.

From 1909 to 1912 Horqueta was used as the northern centre of our work in place of Concepcion. In Northern Paraguay the seed has been faithfully sown by our missionaries. The Word has been preached in Concepcion, in Horqueta, and in many of the surrounding villages, and it has not been preached in vain. When Mr Hay and Mr Whittington passed through the district on their way to the Tereno Indians of Brazil they visited some of the converts. One of these, "a bright Christian in Belen-cue, was witnessing boldly for the Master in the midst of much persecution." Others, one of whom is now an agent of the British and Foreign Bible Society, had taken their stand for

Christ, while some were reported to be "not far from the Kingdom."

During his visit to the field in 1912, Mr Hay made arrangements for the transfer of the northern centre back to Concepcion. We had long desired to do this. Concepcion is the port town for the North ; it has a population about twenty times larger than that of Horqueta, and is in every respect a more suitable centre for evangelistic effort. Stationed at Concepcion we have at present Mr and Mrs Merriman. A steady and growing work is in progress at the station. In response to repeated requests Mr Merriman is making preparations to open a day-school. Services are held regularly in the mission house, and special effort is being made to reach the children.

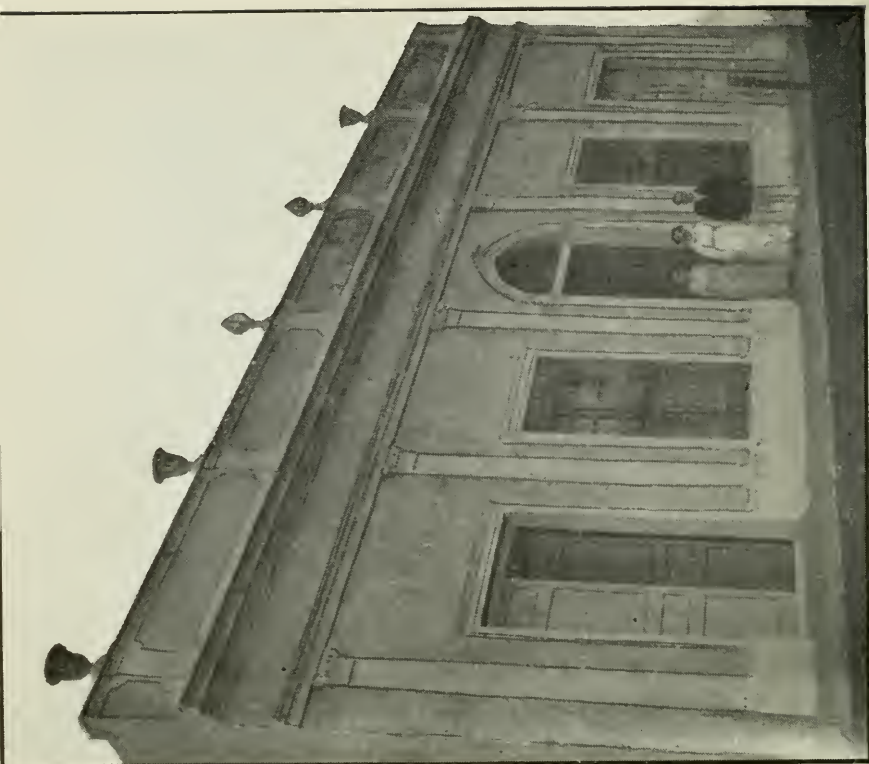
Mission work in Concepcion is specially difficult. The priests are actively hostile, and the people are either bigoted or indifferent. In these circumstances the medical help which Mr and Mrs Merriman have been able to give to the people has been of the utmost value. Under the blessing of God it has opened doors to the missionaries, and hearts to the influence of the Gospel which would otherwise have remained closed, and the



VIEW OF CONCEPCION.



Dejesu (of Jesus) — A PARAGUAYAN WOMAN.



MISSION HOUSE, CONCEPCION.

personal contact which it affords enables the people to see that the missionaries are not what the priests represent them to be.

Concepcion is one of Satan's great strongholds, and the work there calls for much courageous faith on the part of the missionary.

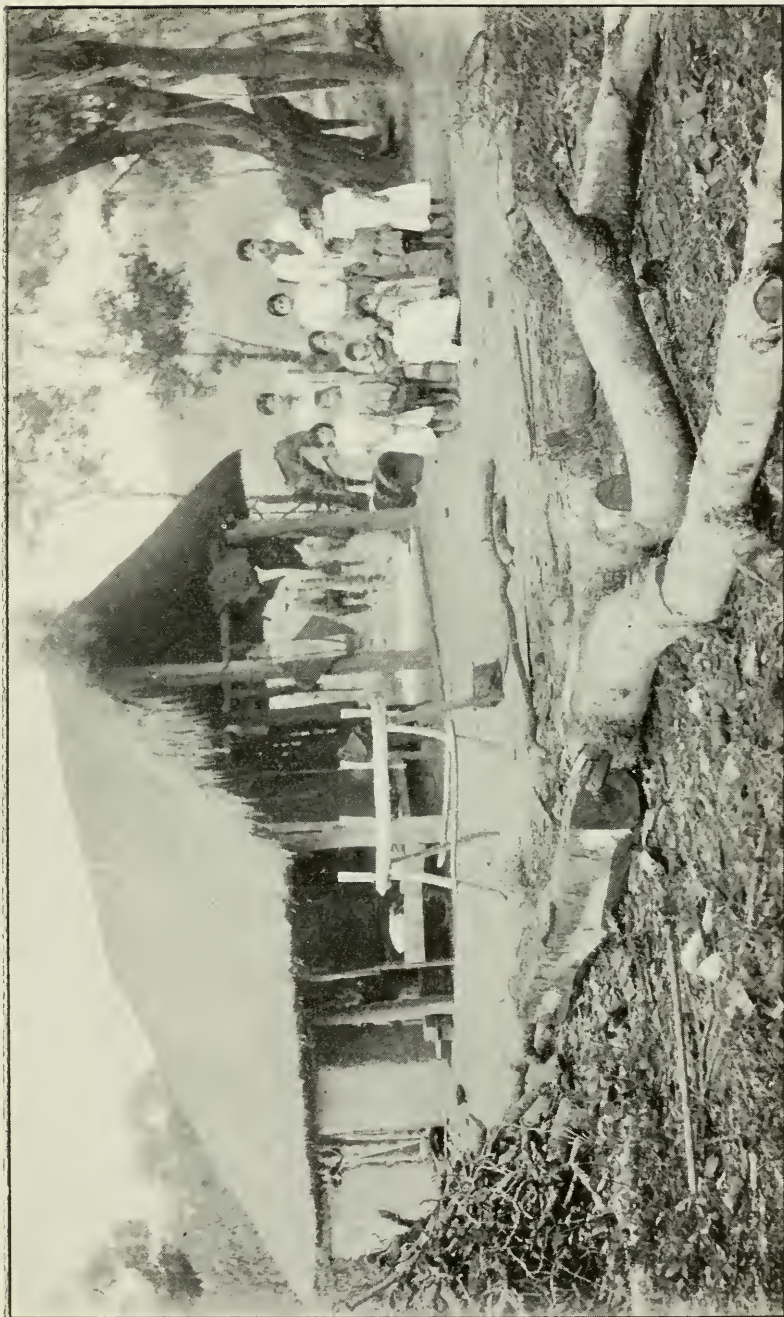


Photo. by John Hay.

JUAN DE LA CRUZ AND FAMILY.

He witnesses boldly for the Master in the midst of much persecution.



CHUMOCOCO INDIAN OF THE PARAGUAY
RIVER, BRAZIL.

Part IV.

IN INTERIOR
BRAZIL.

BANANAL.

An Interesting People.

“ I N twenty years' experience I have not found another tribe of Indians so ripe for the Gospel.” So said our Director, after he and Mr Whittington had visited the Tereno Indians of Brazil. “We found them to be a people with about the same degree of civilization as prevails among the Paraguayan villagers (mostly Guarani Indians). Their possessions include horses and cattle, carts and draught bullocks. They seem to employ themselves chiefly in weaving hammocks, making saddles, growing sugar-cane, bananas, beans, and mandioca, and in manufacturing farinha and raw sugar. Their dwellings are built in the usual way with timber and mud walls, grass or palm-leaf roofs, and earthen floors. Occasionally the walls consist of palm leaves or bamboos instead of timber and mud. For the most part the people are gathered into villages, the largest, Bananal, having a population of not less than two hundred and fifty. They

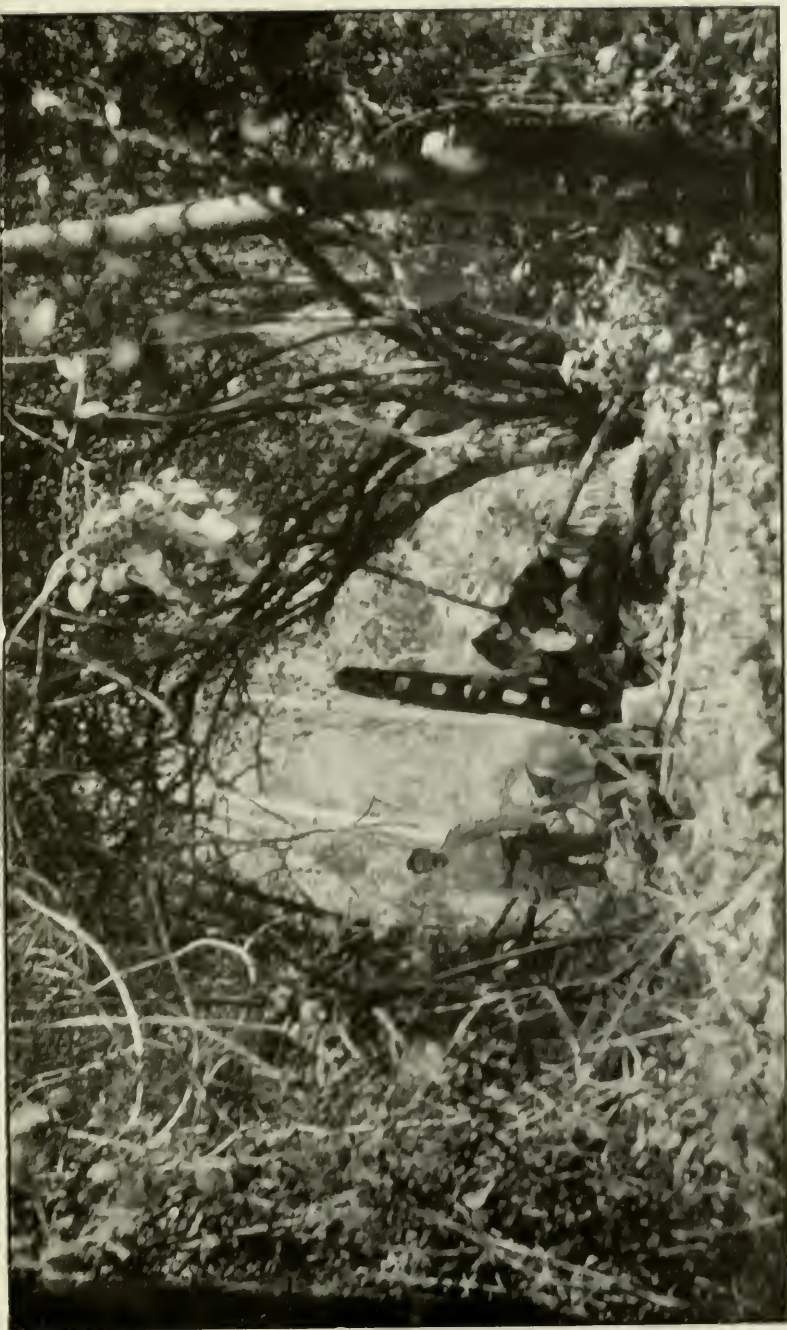
speak a dialect common to the Indians of Matto Grosso ; but many of the men understand Portuguese. They seem to have no definite religion.

“An interesting fact in connection with them is the purity of their Indian blood. Though they seem to have mingled freely in business dealings with the Brazilians for more than sixty years they have rigidly refrained from marrying outside of their own race. All their present marriage laws are framed with the express object of preserving their Indian character unchanged.

“At every village the Indians expressed the greatest eagerness to have teachers sent to them. At one village a granddaughter of the chief, who had managed to obtain a smattering of reading, writing, and arithmetic at a Brazilian school, was doing what she could to teach the children around her to read and write. In her case it was only her relation to the chief, and the exercise of special influence, that overcame Brazilian prejudice against allowing Indian children to mix with their own in school.”

Answering the Call.

The first visit to the Tereno Indians

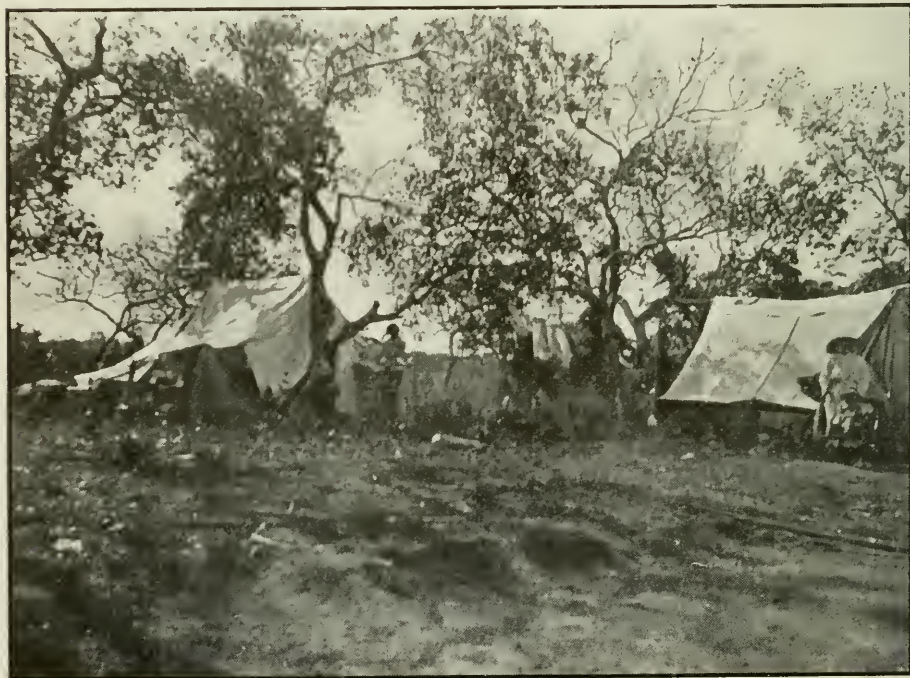


MR HAY (right) AND MR WHITTINGTON (left) COMING IN THE FORESTS OF MATIO GROSSO.



Photo. by H. Whittington.

THE FIRST MISSION HOUSE AMONG THE TERENO INDIANS.



THE TENTS IN WHICH THE MISSIONARIES HAD TO CAMP
FOR A FORTNIGHT.

was made in August 1912. By March of the following year a party of missionaries—Mr and Mrs Whittington and Mr and Mrs Howard—started northward from Paraguay to establish permanent work among them. After a long journey and a full share of the hardships which invariably attend the traveller in Inland South America, the party reached Bananal railway station, some two miles from Bananal, the principal village of the Indians; but here they had to camp in tents made from their sheets and blankets, and await Government permission to settle among the Indians. When the necessary permission had been obtained they entered Bananal, and found shelter in a rude native hut. Mrs Whittington gives the following account of their first experiences among the Terenos:—"We arrived at Bananal in a bullock cart in the evening, and we *were* pleased to get into a house, though, indeed, it was not a very good one. It contained two compartments, so each family had a room. It was extremely filthy, and there were *so* many ants. I was awakened twice on the first night with ants creeping up my nostrils. . . . The house had holes in the roof, sides

and floor, and had no doors. It was an awful place for cockroaches ; the walls and roof were alive with them, and they *would* drop on the bed and run over and under the bed-clothes." In this hut the missionaries had to live for about a month, after which the Indians lent them two better houses.

The chief had promised that if teachers were sent to them he and his people would help to put up the necessary buildings ; but this they have as yet failed to do. The land on which Bananal is built has been granted to the Indians by the Brazilian government, and the chief explains that the " ignorant ones " among his people are afraid that if the missionaries are given a piece of land to settle on they will, by-and-by, claim it as their own. If the Indians continue in this attitude it may be necessary for us to build outside the village. Though such a contingency would be unfortunate, it would not necessarily handicap the missionaries in their future labours.

Meanwhile aggressive work is in progress. Mr Whittington is conducting a day-school for the children and an evening-school for adults, and regular



Photo, by John May.

A CORNER IN THE TERENO INDIAN VILLAGE OF IPEGUE.



Photo. by John Hay.

TERENO INDIAN WOMAN SPINNING.

Note the Spindle weighted at the end with a Gourd.

evangelistic services are held. Mrs Whittington is occupied with the medical work, and successful colportage work is being done among the Brazilians by Mr Howard.

The Great Future.

The full possibilities of this mission among the Tereno Indians may hardly be estimated. That some of these Indians may ultimately become evangelists among the many tribes on the southern tributaries of the Amazon is part of the vision that leads us forward. The use of native evangelists in reaching these tribes is, we believe, the most practicable method on account of the conditions of life among Forest Indians, and the comparatively limited expenditure it would involve.

The need and the opportunities for missionary work in Inland South America are very great, and the scope is tremendous. Within a radius of two hundred miles of our station at Bananal there is only one other missionary to be found. We do not know of a single missionary among the many thousands of wild Indians on the

southern tributaries of the Amazon in the interior of Brazil.

“Nations unknown are waiting for the message—

The Gospel news; Salvation from the dead:
For civilized, for Indian, and for savage.

Will you keep back their portion of the bread?”

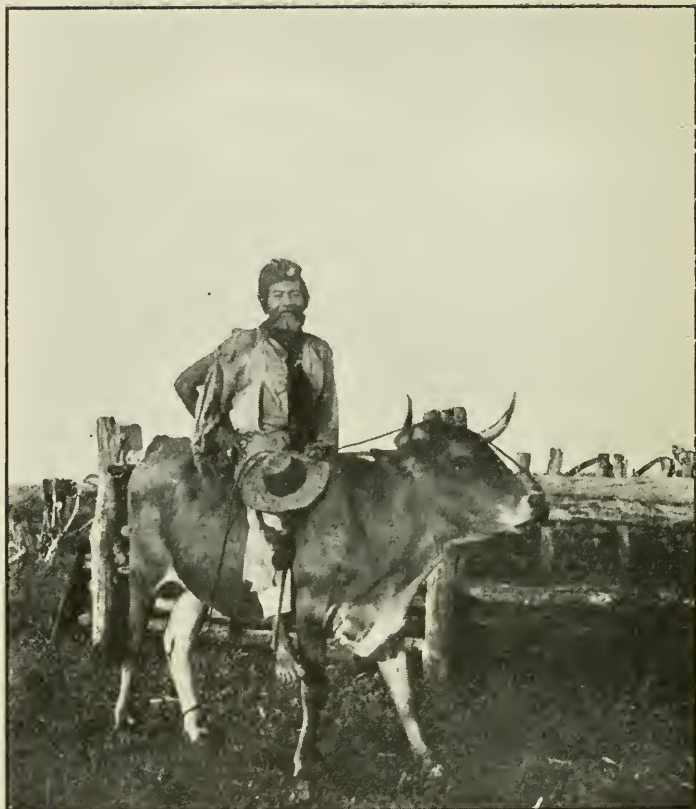


MR WHITTINGTON AND HIS TERENO INDIAN SCHOOL CHILDREN.



Photo. by H. Whittington.

MR WHITTINGTON'S ADULT EVENING CLASS OF TERENO INDIANS.



Photo, by H. Whittington.

TERENO INDIAN ON OX-BACK.



Photo, by John Hay.

TERENO INDIAN CHILDREN.

THREE GREAT NEEDS.

1. The peoples of Inland South America need the Gospel, yet "How shall they hear without a preacher?" "The Word of God commands us" to "go into all the world," "preach," "teach," "and make disciples of all nations," yet our efforts as a Union are hampered for lack of workers. Not only are we powerless to advance, but we are unable fully to cope with the work which already fills our hands. We need evangelists, teachers, doctors, and nurses, both for the work among the Indians and for the work among the civilized and semi-civilized peoples. "Who will go for us?" "Pray ye therefore the Lord of the harvest that he send forth labourers."

2. Pray! Pray for the missionaries that they may be filled with the Spirit. Inland South America has been so long neglected, and its peoples have become so enslaved in a lethargy of the deepest sin and ignorance, that the missionary must yet-a-while be content to "sow in hope," following the vision of "faith" that "in due season" he *shall* reap. The time of

THREE GREAT NEEDS

sowing is the time of the missionary's greatest trial, and the time when he most needs our help and our prayers. Pray that he may receive grace to endure the spiritual trials and the physical hardships inseparable from pioneer mission work; and pray for the supply of his temporal needs, that his trials and hardships may not be unnecessarily increased, that he may not be handicapped in his work.

3. The I.S.A.M.U. needs more members. If you are interested in the evangelization of Inland South America then join us. Each member is a working partner, co-operating with the missionaries at the front for the same great object—the overthrow of the Powers of Darkness in Inland South America. By upholding our brethren on the field in prayer and by gift, and by making known the great need, you may do much for a sin-stricken and neglected land, and become a sharer in the victory which God will assuredly give us.

NOTE.

It is hoped that in each town or village some friend will be able to take the lead in forming a prayer group, and arranging the time and place for a short season of united prayer to be held fortnightly or monthly. In many cases an existing Bible Class, Missionary Working Party, or other Christian gathering may be able to devote fifteen minutes to prayer for Inland South America even when it is not possible to arrange a separate meeting.

In connection with the above any further information and every possible assistance will gladly be given by either of our Secretaries as under :—

In Britain—Mrs M. E. Hay, 18 Westhall Gardens, Edinburgh.

In U.S.A.—Rev. J. R. Schaffer, 4913 Chancellor Street, Philadelphia, Pa.

In Canada—Rev. A. W. Roffe, 274 Bathurst Street, Toronto.

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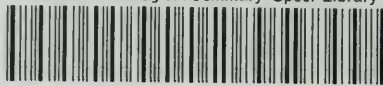
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